




1-1885

Ursinus College Bulletin Vol. 1, No. 1

Executive Committee of the Board of Directors
Ursinus College

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Recommended Citation

Board of Directors, Executive Committee of the, "Ursinus College Bulletin Vol. 1, No. 1" (1885). *Ursinus College Bulletin*. 1.
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Ursinus College Bulletin.

No. 1.

JANUARY, 1885.

The chief purposes of this *Tri-monthly circular* are: Statedly to furnish facts concerning the current life and worth of *Ursinus College*; to promote closer fellowship between the College and its friends, and to stimulate zeal for the vital interests which it represents; to supply items of literary and religious news, with special regard to a higher christian education, and the evangelizing work of the Church; to afford members and friends of the College a medium for occasional contributions; and to give assuring proof of the fidelity of the institution to the principles and aims for which it was founded, and to which it is solemnly pledged, and of its efficiency in their maintenance and pursuit.

These purposes, faithfully pursued, will, it is believed, commend the *Tri-monthly* to the favor of all who in past years have helped to build up *URSIUS COLLEGE* and to promote its distinctive work, and will also win for it many new equally earnest and liberal friends.

Terms:—Single copy per year, 25 cts. Five copies to one address per year, \$1.
Address: *URSIUS COLLEGE BULLETIN*,
Collegeville, P. O.,
Montgomery county, Pa.

The co-operation of friends in efforts to circulate our periodical is earnestly solicited and will be thankfully appreciated.

Though unpretending in its form and, for the present at least, only tri-monthly calls, the *BULLETIN* hopes to find a welcome for the good it aims at doing, and interesting items of news it will endeavor to furnish.

COLLEGE NOTES.

Ursinus College was founded in 1869, and chartered during the same year by the Legislature of Pennsylvania. It was formally opened in September 1870.

The name it bears was chosen in honor of one who deserves to be remembered for eminent personal qualities, and the distinguished services he rendered in organizing, and firmly fixing the principles of the Reformation of the 16th Century. But in addition to this, the Founders of the College desired by the selection of the name of *Ursinus* as the title of their Institution to declare the spirit, purpose and aim which moved them to the work, and to bind themselves and their school, by a sacred pledge, to the principles of evangelical Protestant Christianity, in its true historical character, of which *Ursinus* was so zealous an advocate, and so faithful an expounder.

Those principles furnish the best basis for the education of youth in these days. Only when grounded and rooted in them can our young men and women be trained and qualified for the duties and conflicts of life, and for the attainment of the highest ends of being. The proper developement of the mind demands a corresponding cultivation of the heart, and that both be trained together.

No education is believed to be worthy of confidence, or equal to the task it undertakes, which ignores those principles, or refuses to be animated and ruled by them.

Whilst the *College* is a legitimate offspring of the Reformed branch of evangelical Christianity and is virtually amenable to the constitutional authority of the Reformed Church, it is not in any narrow sense a sectarian school. Its educational advantages are open to all. And all who are in sympathy with Gospel principles of truth and duty will find a congenial home within its walls.

To meet as fully as possible the wants and wishes of those seeking a higher education. The School includes an *Academic* or Preparatory department in which the various English and primary mathematical branches are taught, and where students can be fitted for the ordinary pursuit of life, special attention being given to the English language. To this there is added a *Normal course* for the benefit of those who desire to qualify themselves to become teachers in the Public schools. Those also who intend to take a full College course, whether Classical or Scientific, can prepare themselves in the Department for the *Freshman class*. The *College* department properly embraces two courses of study, namely a *full Classical* (four years) course, and a *Scientific* (three years) course. In the interests of a complete education the former is strongly recommended as the best, proven such by the trial of centuries.

For the current year there are ninety-one students on the College roll, of which number eighteen are young ladies. The present Senior Class, in the College department, numbers nine members, two of whom are young ladies. The number of boarders is greater than for several years past.

The *discipline* of the institution is kind and parental, ruled by christian principles, and under the immediate personal care of the professors and teachers.

After careful consideration the privileges of the College were opened two years ago to pupils of both sexes, and the result so far has fully justified the wisdom of the change.

Railroad facilities make the College easy of access from all directions, and eight times daily by trains arriving from the north and the south with connections east and west.

Any who desire to know particulars regarding the several prescribed courses of study, which have been prepared with great care, and after the best models, will be supplied with a *Catalogue* on application to the President or either of the Professors.

The *location* of Ursinus College is in every respect a most desirable one for the great purposes of such an Institution. It is remarkably healthy, the surroundings are attractive, with enough life and activity to keep the place from being dull, and yet so far removed from the bustle, distraction and temptations of large towns as to be favorable for study; the very place for *students*.

Each term is opened with an address by one of the Professors. That delivered at the opening of the present Winter term by the Vice President, the Rev. Dr. Super, will be found in this number of the BULLETIN. As an explicit practical statement of some of the leading educational views of the school, it is commended to the careful perusal of our readers.

THE PROPER USE OF A STUDENTS' TIME.

AN ADDRESS DELIVERED AT THE OPENING OF THE WINTER TERM OF

URSINUS COLLEGE,

JANUARY 6, 1885,

—BY THE—

REV. H. W. SUPER, D. D.

URSINUS COLLEGE, PA., January 7, 1885.

REV. H. W. SUPER, D. D., Vice President of Ursinus College.

Dear Sir:—At a meeting of the students held this morning the motion was unanimously carried that you be requested to furnish a copy of your opening address for publication. Hoping that you will grant our request, we respectfully await your favorable reply.

S. H. PHILLIPS,
B. FRANK DAVIS,
JOSEPH L. MURPHY, } Committee.

MESSRS. S. H. PHILLIPS, B. FRANK DAVIS AND JOSEPH L. MURPHY, Committee.

Gents:—In the hope that the publication of my opening address may be of some benefit, I yield to the request contained in your note of the 7th instant.

Yours truly,

H. W. SUPER.

URSINUS COLLEGE, January 12th, 1885.

The change from home to college life forms an important event in the history of the student. In making it he enters a new sphere with new associations. At home, notwithstanding proper parental restraint, he felt but little care and no responsibility. Every care was assumed for him by others. Every duty was marked and defined. He needed no thought for the morrow, for provision had been made for it by the love and anxiety of parents. He was as free and joyous as a bird for nothing was laid upon him and others guided and chose

his ways. How easy was life when there were but few tasks, and in the discharge of these, there was indulgence for every fault; help in every difficulty; plenty of loving help under every weight and excuse under every remissness. How many smiles were there to cheer the onward progress and what partial and hopeful views for ever step. Mediocrity was fondly believed to be genius and even failure believed to be the conscious case of a sleeping giant. They knew he could do better if he would only try. And when he did try what promise of

a brilliant future. Under such profuse bestowals of merit the happy boy or girl thought the victory won and sat down to ease. It only needs a touch on the throttle valve and the pent up genius will move the train of future success, with locomotive ease and velocity. Why then shall he do anything? He is sure of parental approbation and if he make an attempt he might fail and this possibility might be disagreeable. Better then to enjoy the sweets of triumph in inglorious ease than to labor with a chance to fail.

This was the happy life spent at home. The only faces were familiar ones full of smiles and greetings. The hours were not counted and therefore no divisions of time were necessary. There was but little to do and plenty of time in which to do it. The paradise of human existence was in full bloom, and an expulsion from its bowers was not dreamed of. And yet the happy scene was changed. The time of departure came and the happy youth went forth to meet the second stage of human life, —*school days*.

And now he starts from the parental roof filled with glorious expectations. He has been encouraged and praised and he feels no fears. He lands at the college steps in charge of his friends, engages a room and makes all the necessary arrangements for a prolonged stay.

Not until he bids good-bye to the departing relatives does he realize the change he has made. It is no longer home. He looks around and finds new and strange faces. To whom shall he now go in his perplexity? With whom shall he take counsel in his difficulties? Shall he go to the professors? They are all busy and have no time for more than passing advice and he is afraid to open his heart to them as he would have

done to his parents. Shall he go to his fellow students? If to a new one, he will only get a repetition of his own case, and if to an old one who went through the same experience in a previous term, he will be laughed at as a ver-dant. If he opens his books and tries to find consolation in their pages he only finds hard definitions and problems, and the work seems so difficult that he becomes apprehensive that he cannot succeed. Then he contrasts his position with the happy days he spent at home. Is it surprising that the peculiar sensation called homesickness creeps over him and brings, for a little while, a few tears over his loneliness and isolation? But he is too manly to give way to these childish feelings. He has put away childish things. He is now a man with a great work before him and he is determined to accomplish it. He is resolved to be educated cost what it may. He is not to be turned away from it by any consideration whatever. With manly courage he looks at his task and says, "Others have succeeded and I can do the same." He looks not backward to the pleasant days at home. The world is before him and he must prepare for the conflict. Henceforth he lives a new life. He bears the name of student, and this name requires of him new efforts, new duties and new obligations. How can he profit best by his residence at college? How can he get the greatest return for the investment made in money and time as he passes his terms at the collegiate abode? How shall he distribute the time he has at command and how shall he divide the hours in order to secure the best results? The great end he has in view is study and of course this must have the largest share of his time. Then he finds that the faculty has already allotted certain hours, and when the bell rings he

knows that it is a summons to work and he obeys it as the workmen at the factory obeys the bell or whistle that calls him to duty. Any failure to obey it is as serious a fault as that of a laborer who would fail to report himself at his post in the machine shop, or the mariner who would remain below when the bell taps for his watch on deck. And this disposition of time in hours of study has been the result of experience and therefore the best that can be made. Nevertheless a student may have hours of leisure or he may work more hours than those marked down in the rules. He may find the period too brief for the amount of work which he has on hand and the necessity of prolonging the time is evident. How shall he obtain the additional hours requisite? Shall he prolong the time till midnight or shall he rise early and give the morning to the needed study. While all are not alike and no rule can be made to suit every one, it is evident that the mental forces, like the physical, are strongest and most active and vigorous in the morning and exhausted, wearied and worn out in the evening. The impressions of night may be more vivid, especially if they follow the excitement of the day and therefore may lead the individual to think himself stronger and capable of more endurance; but they are like the pulsation of a fever rather than the regular strong beatings of the healthy pulse. The study of late hours at night will most likely vanish before the morning; while that of the morning will remain fresh and impressive all day. Many a student has puzzled his brain over a problem in the evening which he has finally abandoned and gone to bed to find, in attacking it the next morning after his faculties had enjoyed a good rest, the difficulties had disappeared like the mists and shades of night. We are to remem-

ber here that a student at college occupies a different position from that of a professional man in active life. The day, in the case of the former, is for the most part given to the recitation room. He is not at liberty to select any hours which he may prefer for work. He can only select from those at his command. It will not do for him to follow the examples of this celebrated author composing at certain hours or that distinguished scientist doing his work at a particular time of day. He must here give the choicest hours to the explanations, examinations and reviews of the recitation room, and the remainder must be devoted to the work of preparation. Of these undoubtedly the morning hours are the best. If the imagination has greater play in the nervous, active and aroused faculties of the evening, the morning gives the deep, strong and vigorous thought demanded by philosophy and science. To the early riser belong health and vigor of body and mind. To the drowsy and late the waste of valuable time. "Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelth, and thy want as an armed man."

How much of a student's time ought he to give to miscellaneous reading? If he expects to be posted on general topics he must of course consult the writings of various authors. If he expects to recite well; to converse intelligently with his fellow students or in social company; to debate freely and forcibly in the literary hall; or write a good speech or essay, and especially if he wishes to avoid trite, common-place and worn out topics when he selects one for a speech he must go beyond the confines of his own mind and mingle with the broad world of authors and learn from the wise and great. The

pleasure of reading is so keen and the invitations to the feast so tempting and pressing that no exhortation in this direction is necessary. All we need here is intelligent direction. That many hours may be found for this pleasant and profitable duty there must be order in the arrangement of time. There must be no waste in worthless and silly occupations; no loafing in your own rooms or in the rooms of others; no idle talk and hours spent in devising mischief! If all the precious moments of college life spent in idleness or given to useless, mischievous or silly tricks, were devoted to profitable reading what a vast fund of information might be gathered. What minds might be stored with ready questions or suggestive points for thought. What treasures might be laid up for future use! That this time may be regarded as precious; may be carefully guarded and preserved, firmness must be exercised by every student in resisting the encroachments of others. A resolute stand must be made against every interloper and idler. If such insist on boring you with talk go to work or show them the door. If geese will cackle let them go to the pond. It is recorded of the great Ursinus that he inscribed over his study door the noble words in Latin: "Friend, entering here, be short, or go, or else assist me in my work." Would it not be well for every disciple of the great reformer to write this motto over his door? Let the students of Ursinus exemplify the wisdom of this noble motto.

There can be no want of useful and valuable books. With the limited time at command only a few can be read. There is no need of thousands of volumes in the college library as far as students are concerned. The greater the number the more difficulty in making a selection and vast numbers serve only

to confuse. Few but choice books are needed. If but a few hours can be spared they ought to be devoted to the best use and the best return sought for their employment. What class of books is it best to begin with?

We here unqualifiedly give the preference to history. No one in laying the foundations of a building would put the light timbers and ornamental work at the base. The mind like a ship needs good ballast in order to enable it to carry a load. History supplies the foundation material. It gives the facts which must furnish the base for every superstructure in literature. It reveals the progress of nations, sciences and arts. It furnishes the necessary interest and stimulus to all other departments of literature. We have however known of instances where a taste for reading needed to be aroused. In such a case some special stimulus may be allowed. Such stimulus may be found in fiction, and we have known good results to follow, for fiction is history woven from the imagination. No vigorous and healthy mind which begins with fiction will long be satisfied with its frothy results, just as the stomach will not always crave for light and stimulating food. It wants something substantial and nourishing. The mind wearied and satiated with light literature turns at length to history for solid and useful information. From history we may proceed to works of science and having a general knowledge of these there will be room for the lighter departments of reading. Or perhaps, if a strict and logical order is not desired, the more laborious kinds of reading may be interspersed with poetry, magazine articles and the newspaper. This last mentioned has forced its way not only into the counting house and business mart but into the domestic circle and

study. The temptation to spend time on the newspaper is great. The freshness of the news; the excitement of surrounding events; the personal interest felt in many items; the whirl of party politics and national interests tempt us to give an undue share of time to this light and fascinating reading. Let us remember however, in order to curb our tendencies in this direction, that much of what we read in the newspaper is only ephemeral; that much is false and unreliable, and that all of it is written in haste and under the pressure of heavy editorial duties. Can it then be compared with the carefully written productions of the best authors who have spent years in the preparation of a single volume and have exhaustively treated of special topics as skilled experts? While every one should by all means post himself on the current events of the day, let him not suffer this present and absorbing pastime to interfere with still more important duties that will give a more important result.

There is another and much more dangerous tempter claiming the time and absorbing the attention of some, especially young, readers. We refer to that class of reading which includes the dime novel, police gazettes, comic almanacs etc. It is surprising what a quantity of this trashy material is read every week. Tons of it are sent out from the publication offices. The demand is equal to the supply and money is made by the transaction or there would be fewer publishers. Some of it is so intolerably silly that it is surprising that a single copy is sold and yet this is often the most salable portion of the stock. Some of it is so demoralizing that it verges on the border of prohibition, and comes under the condemnation of the law and confiscation by the police. Yet it is thrust under our

noses in the railway trains and at the corners of the streets and the sickening moral effluvia from numerous small stores and news-stands rivals the stench of unclean alleys and gutters. It occupies the same position among readers that the grog shop does to the laboring community. It offers a poisonous stimulus that gratifies while it produces death—the counterpart of the poisonous drinks that made of many deadly compounds allure the drinker to a speedy doom. It is a question for debate which produces the most destructive effects on society the piles of trashy books and papers sold in immense quantities or the barrels of so called liquor made largely of fusil oil. The quantity sold enables the publishers to offer it at marvelously cheap prices and this adds largely to the quantity consumed. A dime novel is often as large as a scientific book costing many dollars. The temptation to read this kind of literature is strong among those who have but little choice of books. It is often used because the mind demands some entertainment and can find no other within reach. This is not the case among students who have access to the works of better authors. Often where there is a tendency to read this trash the taste was formed before an opportunity was found to reach better and really more pleasing works and a difficulty is experienced in overcoming the habit just as there is a difficulty in changing the taste of the confirmed drunkard. The best antidote to this vile literature is the better class of works published in a cheap form. Attempts have been made to scatter a better class of publications at cheap rates with a view to secure a wider circulation. But the jealousy of other publishers who have issued expensive editions renders this plan difficult. The

Sunday School literature of the day is likewise striving to counteract the pernicious tendency of the other class. But let any student avoid this kind of reading as he would avoid a case of contagious disease. Not only is it beneath his character and standing but it unfits him for study and future progress in his work. How much time should a student give to outdoor exercise and recitation?

The quantity of outdoor recreation a student needs depends on the amount of ventilation he has in his room. With closed doors and windows in a confined building with the temperature up to 80° or 90° Fahrenheit and foul breaths inhaled over and over again he ought to be in the open air more than half his time. But with pure air in his room and a gentle heat we are of the opinion that a student needs very little outdoor exercise. The venerable Dr. Trail Green, formerly of Mercersburg, now Vice Pres. of Lafayette College frequently told us that brain exercise was just as healthy as muscular exercise. That the brain used up a greater quantity of blood than any other part of the body and that ill health was not caused by hard study but by idleness. We have at our command a given amount of energy. The more we expend in one direction the less we will have to spend in another. If you develop by exercise the legs and arms, you will have that much less for the brain. You cannot develop both muscles and brain to an indefinite extent. You must take your choice. Now what is the main object in view in the few years spent at college? Is it the developement of muscle or the cultivation of the mental powers? What means are best adapted to bring about the desired end? Can the time be more profitably spent in one direction or the other? There is

here a consideration which must not be lost sight of. The muscular development can be secured without the aid of the faculty, and can be attended to both before and after the time spent at the college. There are also vacations when the mental exercises are almost entirely dispensed with and the muscular exercises are almost exclusively attended to. We are not here arguing against a reasonable amount of outdoor exercise on the part of a student. But we believe that wrong notions are entertained in some quarters and that the tendency is running toward an injurious extreme in regard to the amount of time that should be spent in recreation. With the base-ball clubs, foot ball clubs, rowing associations and other diversions in some colleges one would think that the main work of the college was gymnastics and the training of young men for the physical arena. Independent of the heavy expenses of such sports and the great loss of time drawn from the hours that should be devoted to study we must confront the distraction of such sports from the proper frame of mind necessary for study. No one can pass immediately from the excitement of games to the calmness and quiet of the studium. This is especially the case where journeys are performed and match games are played taking several days of valuable time. How shall the loss in study and recitations be made up? Each day has enough of its own duties to occupy the time and to make up losses must necessarily detract from the time due to advance lessons. In this way the student cripples himself in his studies as he oftentimes cripples himself in body by a miss or foul play in his games.

How much time should a student give to social visiting? We here refer of course to the older and more advanced

students, the younger portion not having as yet developed to any extent the social tendency.

That there should be some commingling on the part of students of both sexes in society is of importance for several reasons. There is a peculiar tendency in students to boisterous and rough conduct. This is made evident as the term advances. At the beginning of it they are comparatively mild and easily governed. The longer they are together the more bold and unmanageable they become. Their very intercourse seems to breed this boisterousness. It is due partly to their confinement and restlessness under it and partly to the absence of home restraints and their respect for the usages of society.

Under a training of this kind it is no wonder that the manners of students are not of the most refined character. To correct it social visits may recall home restraints and exert in this way a salutary influence, though it must be confessed that some students who never visit at all are just as well off in this respect as those that do, judging that there will be time enough for all this after their graduation and entrance upon the work of life. Social visiting may promote ease of conversation and evoke a desire to speak correctly and even elegantly. Much must, in this case, depend on the character of the society visited. If it is only up to themselves or perhaps below their own attainments more will be lost than gained.

Here again care must be taken that there be not too much distraction from this source and time lost that cannot easily be replaced. This, with the time given to societies and associations of various kinds cuts into so much of the students time that the loss is very perceptible to the professors in the recita-

tion room and the students suffer seriously in their standing in class. There is an enticement in this agreeable way of spending an evening that grows with what it feeds upon. For a good reason therefore the faculty limits the time allowed for this purpose. Remembering the importance of the evening hours for preparation the maximum time allowed for visiting and social calls, in our opinion, should be not more than one evening during the week.

Nor should the visit or call be lengthened out to an improper degree. Politeness requires that visits should be short. An extended call is an imposition on the valuable time of others as well as a waste of your own and this disposition to linger is the main element in turning a pleasant visit into a weariness and giving to your character a very unenviable reputation.

Of all the disagreeable people the bore stands as the most wearisome and offensive. While others are tired of his company he imagines himself to be very delightful and entertaining. He is endured through charity and kindness but the impression left is the most unfavorable in regard to his judgement. Above all things avoid a character of this kind and err on the side of too brief a visit. You will be all the more welcome the next time.

Should a student spend much time on dress? Fortunately at Ursinus we need not say much under this head. We have no duds among us. Our students are of too stable and solid material, to waste time on mere adornment of the person.

A decent respect for manners and customs will lead every one to appear in clean and well arranged toilet particularly in a School where both sexes are present. Beyond this all dress for ornament or show exhibits a mind less

bent on study than on vanity. As a general rule the more able and profound minds discard mere vanity. The more there is in the inside of the cranium the less disposition to pay attention to the exterior.

The dandy, flourishing his delicate cane, which he frequently brings to his lips, as though desirous of obtaining nourishment from it, perhaps from early and long continued habit of the same kind but which, according to the suggestion of Wanamaker, ought to have a head made of sugar to render it more agreeable, expends the chief portion of his vital force in devising new and striking effects and to appear to greater advantage, but according to the rule in philosophy what is gained in power is lost in time, and time is the valuable part which he can least afford to cancel.

We have no fear that our students will run to an extreme in this direction but we may suggest caution in time lest class rivalry or personal vanity should lead to the expenditure of larger sums of money to gratify mere whims than some at least can well afford or encourage a taste which may be unduly extended.

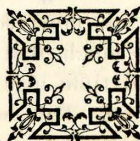
We have thus brought to your notice a few points in respect to the use of your time while here. We ought not to close without adding one more the most important of all. How much of a student's time should he give to God? Here we need only say give all of it to God. He deserves it for his bestowal upon you of your moral and mental nature and your Creation in his own image. You can easily do so by living in obedience to those laws which he has impressed upon the world of nature of which you form a part and upon your moral and religious being. Living a life of usefulness to your fellow men, of honorable dedication to high purposes

and ranging yourselves upon the side of truth and right wherever you may be and in whatever sphere you may be called to labor you will, in all you say and do in any position you may fill give your lives to Him who holds the first claim and mortgage upon your time.

And now remember the brevity of your stay at college. In looking forward a residence of four or six years may seem to be a long period, but as the years pass each seems shorter than the one before it and reaching the last and reviewing the time passed over you wonder where it has gone and are surprised at the velocity of its passage.

And this brief period is the time when you are to lay the foundation of your subsequent life. On your work here will depend the usefulness, success and happiness of your future career.

Fidelity to yourselves, honor to your friends and Alma Mater and accountability before the bar of God require that every hour of your time—yea every moment should be consecrated to earnest laborious and useful work while term after term make their reports, fix your standing in class, determine your vocation or profession, and prepare you for the great contest with the opposing element you will meet in the world and give you victory as a faithful soldier in the battle of life.



EDUCATIONAL ITEMS.

As people give more thought to the higher spiritual nature of man, and gain clearer views of the proper aims and ends of education, they are led to appreciate the value of higher schools of learning, and are moved to give their sons and daughters the advantages afforded by such schools. Ursinus College furnishes an illustration in point. During the last few years the number of pupils from its immediate vicinity has more than doubled. And many of these are taking a full classical or scientific course.

It is but rarely, now, that any one says: "I had but six months in the Common School, and yet have gotten on fairly in life. My children must do the same." For as there has been progress in farming implements of all sorts from plows to reapers and threshing-machines, and in the tools used by mechanics of every trade, so it is felt that it would be simply unreasonable to hold on to the old time methods or months of education.

In proportion as more time and diligence are given to intellectual improvement, there is need of correspondingly greater attention to the heart. "The fear of the Lord is the beginning of wisdom." To the neglect of this vital principle may generally be traced the vices and villainies which ruin many educated persons, and bring bitter calamity to their friends. It is not the possession of knowledge that leads men astray, but the lack of true virtue, that is of living piety.

The young ladies of Ursinus have organized a society (*The Olevian*) for literary and social improvements from which many advantages are expected. It will be under the supervision of the Faculty, and hold weekly meetings on Thursday afternoon in the President's neatly furnished room.

MONDAY, APRIL 6, is fixed for opening the next Spring Term of the College.

Happily the fashion or passion for combining various sorts of *physical* diversions with College work, and as an important part of the work, is receiving a decided check. Some older Institutions, presumably the best in the land, "set the fashion" and started so strong a current in its favor that younger and smaller Colleges were almost compelled to fall in with the current, or be quite swept away by it. The experiment, however, seems to have been a dear one. Gymnastics turned the tables over Geometry. Boat-racing left the books utterly in the rear, and muscular development wholly overpowered the claims of mental improvement and moral discipline. Surely a better day is dawning.

RELIGIOUS NEWS.

At the General Synod of the Reformed Church in the United States, held in Baltimore last May, the *third Sunday* in January of each year was fixed upon as a special memorial day of the Reformation. The choice of that Sunday was determined by the fact that many important events connected with the early history of the Church, occurred during the first month of the year, making a sort of supplemental Epiphany. Accordingly January the 18th of the current month was observed by many congregations with appropriate services. In a few years the observance will no doubt become general, and lead to good results.

Our College prayer meeting, held by the students every Tuesday evening, continues to be well maintained. January 29 will be observed in concert with other Institutions as the day of prayer for Colleges.

From several States in this Protestant country the Bible is excluded from the public schools. In the public schools of Greece the four Gospels of the New Testament are used as a reader by the children of the most advanced classes, and the new Minister of Education proposes to extend their use in the higher schools.

There are now 264 evangelical congregations in Mexico, with 30,000 permanent adherents.

Where, in 1804, there were only 150 pastors in the Protestant Church in France, there are now more than 800, and in some purely Catholic districts Protestant churches have sprung up of late years.

Chauncey M. Depew, a New York lawyer of note, was at a club lately where he listened to a eulogy of free thought by Julian Hawthorne. Mr. Depew was called up to answer, and after a masterly speech closed by saying: "I confess I do not understand these evangels of free thought. They use a language of strange terms and beautiful generalities which convey no meaning to me. Here and elsewhere I have listened with the most earnest attention; but when they have tumbled down my church and buried my Bible, and destroyed all the foundations of faith, they offer in return only phrases, collocations of words and terminologies as mixed as chaos and vague as space."

In 1800 Romanists constituted one-third of the population of Great Britain and Ireland, in 1884 less than one-seventh. In the English speaking countries of the world there are 11,000,000 Roman Catholics and 88,000,000 Protestants.

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